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RESIST

October-November 1977 — 324 Somerville Ave., Somerville, MA 02143 #118

a call to resist illegitimate authority

STARTING OUR SECOND DECADE

People sometimes express surprise that Resist is still around. "I remember you from the anti-war and anti-draft movements," they say, "but what are you doing now?"

During the height of the anti-war movement, Resist's work was known throughout the country, and was singled out by the government for surveillance and repression. Like other parts of the "Movement" of the 1960s, Resist has had to change, adapting to a more conservative political climate. Political and financial support for day-to-day, grassroots organizing is harder to come by than it was during the 1960s; yet the need for this work was never greater.

Since its founding in 1967, Resist has worked at three tasks. First, we have raised money through a pledge system, direct mail appeals, personal fund-raising, and special projects, using it to fund groups working for social change. Second, through our newsletter, special mailings to contacts, and organizing kits, Resist has provided political materials and information not otherwise available. Finally, Resist has initiated and helped to organize many activities and demonstrations protesting US imperialism and the system perpetuating it.

Resist was not always where it is today. It was formed in 1967 to oppose the Indochina war and the draft. The first *Call to Resist Illegitimate Authority* focused on the issues of imperialism abroad and repression at home. The document, which was signed by thousands, supported draft resistance and other forms of civil disobedience; it became an important piece of evidence in the conspiracy trial of the Boston Five. Resist initially used the donations it received from the signers of the Call to support draft resistance groups, draft counseling centers, draft card turn-ins and other forms of resistance to the war. However, as most anti-draft organizations began to understand that the draft was part of a larger system of illegitimate authority, Resist began to fund a variety of organizations whose analysis and strategy incorporated broader notions of revolutionary change.

Today, Resist's main — though not exclusive — function is fund-raising. We distribute the funds in grants of \$100-500 to groups on the left. The size of the

THE POLITICS OF SERVING THE PEOPLE

Ann Withorn

Since the late sixties a lot of us who think of ourselves as leftists or radicals have chosen to deliver some day-to-day helping service as a part of our political work. Radical health clinics, feminist clinics, therapy groups, unemployment and housing clinics (to name only a few), have been founded with varying degrees of socialist and feminist politics. Some of these efforts have folded. Others have continued but are under constant financial and political pressures. People who work in these movement service projects talk of the danger of becoming burnt out, or alternatively, of losing political direction and becoming "just another community service." In general, throughout the left, there is a good deal of doubt about the importance of service activity for the achievement of feminist or socialist goals, and about the priority which movement members should place upon service work. Yet we continue to provide services, despite all the political doubts and material problems.

The contradictions and problems which we experience are not new. Early twentieth-century feminists in the Women's Trade Union League and the Women's Christian Temperance Union delivered services under similar pressures. Left-leaning trade unionists founded organizations like the Workmen's Circle to provide services to anti-capitalist workers, but then disagreed over how integrated such work should be with other union or socialist activity. Communist Party members delivered services within the Unemployment Councils and the CIO unions in the 1930s and 1940s, but the Party itself never seemed to seriously support such work and certainly never developed a coherent position on the relationship of service activity to other political activity. And in the sixties themselves, services played an important, but usually unacknowledged role in the activity of SDS's community action project, ERAP.

What, then, are the prospects of combining political activity with service activity? Is it possible to defend service work in terms of socialist or feminist goals? And, perhaps most important, can we personally and collectively handle the special pressures which come from

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Ten Years of Resist(ance)

grants may be small, but it is remarkable how far a moderate sum will go for an independent union organizing pulpwood cutters in Mississippi, for a woman's health center in Iowa City, for a tenant's organization in Arkansas, a G.I. newspaper in West Germany, or a Chicano newspaper in New Mexico. Resist has funded more than 1000 projects fighting the draft and opposing the U.S. intervention in Vietnam; working for the liberation of all women, Third World people and the rights of labor; organizing in communities around issues like housing, electricity rates, schooling, welfare; struggling against racism in communities and schools; putting out newspapers and coordinating media campaigns; opposing police and government repression — and much more.

Successful opposition to capitalism must be rooted in the rich traditions and broad interests of working-class people, for socialism is essentially an expression of these traditions and interests.

A New Call to Resist Illegitimate Authority

Such groups submit proposals outlining their work, budgets and political perspective. The people who work with Resist then try to evaluate the projects. These are some of the questions we ask ourselves: How important is the project in terms of building a movement for socialism in this country? Do the people involved seem to be reliable? Does the project have a real chance of surviving? What powers and/or institutions does the organizing challenge? What kind of base does the organization have in the community or in the workplace? How is leadership shared within the group? Can the project get funds from one of the more affluent or mainstream foundations?

Resist restricts its funding to groups who have nowhere else to turn. Because we don't want to be limited by IRS guidelines in determining the politics of groups we fund, Resist does not have tax exempt status. Therefore, we rarely get very large gifts and are dependent on smaller donations and monthly pledges. Resist often refers requests to other sources. Requests for seed money to support new groups and for funds to see established groups through emergencies receive special priority. We encourage groups to develop support bases in their local areas, but Resist has extended support to some groups working in areas, such as the South or in GI organizing abroad, where this is not possible.

Obviously, a set of political principles underlies Resist's funding decisions. What are they? They tend to be eclectic, since both the people who give their money to Resist and those who are active in the organization represent more than a single political perspective.

However, the new version of Resist's *Call to Resist Illegitimate Authority* represents the political consensus on which we base our funding decisions. The Call states that "the major thrust of resistance to illegitimate authority must be to build toward socialism in the US because the essential source of illegitimate authority in the US today is capitalism." Socialism, the Call goes on, implies workers' control: "workers need to make the decisions that establish critical matters like how much is produced, what is produced, for whose use and benefit." In addition to the struggle against capitalism, the Call emphasizes the necessity of opposing the institutions and ideology of "national chauvinism, white supremacy, and patriarchy." Patriarchy has taken particular forms under capitalism. Resist is committed to building a movement which seriously evaluates and struggles with this aspect of fundamental change. Finally, the Call states that no significant change will come about "without building a culture of equity and solidarity." These, then, are the political principles which Resist brings to evaluating groups that make funding requests. Is a particular group's work, we ask ourselves, likely to contribute to these goals?

The vision of socialist institutions we hold demands that people be able to participate fully in the decisions affecting them. Substituting another hierarchical structure such as state capitalism for private capitalism does not make for meaningful change.

A New Call to Resist Illegitimate Authority

Our work today, then, is intensely practical. Many more organizations ask us for aid than we are able to help; and there is a constant frustration in being unable to help all of the worthwhile projects and organizations that apply to us for money. In order to free as much of our money as possible for grants, we have reduced our staff to one full-time worker, and have moved our offices in with *Dollars and Sense* magazine, in order to cut down on overhead costs. Yet our organizational network remains quite extensive, and we rely on Boston people to pitch in on work, while many people around the country help us to assess local efforts.

Resist is an organization which exists to serve the movement for socialism and social justice in this country. We try to represent as many interests as possible within the perspective outlined by the *Call to Resist Illegitimate Authority*. If you would like to join us in our work, or if you would like us to send you a copy of the *Call*, please let us hear from you. There is a lot to be done, and there is a need for many people to work together in building the movement for socialism.

S1 BY ANY OTHER NAME...

Liberation News Service

Remember S.1 — Nixon's notorious criminal code reform bill which would have revived the Smith Act and abolished a host of democratic rights? Well, the S.1 died in the Senate Judiciary Committee last year after the widespread public opposition. But a new bill — S.1437 — is forging its way through the Committee and is expected to come before the Senate floor some time in early January.

Introduced jointly by Senator Edward Kennedy, liberal democrat from Massachusetts, and Senator John McClellan, conservative Republican from Alabama, and receiving full support from the Carter Administration and much of the liberal press, Senate Bill 1437 is being touted as a true and much needed reform of the federal criminal code, *without* the repressive measures now widely admitted to have permeated S.1. But, while the new bill does represent an improvement of S.1, critics point out that the most dangerous features are still intact.

"S.1 was designed to impose a Watergate-type straitjacket upon the people of this country," Professor Thomas I Emerson of Yale Law School told a Senate Subcommittee last June. "S.1437 retains too many of those provisions to be acceptable. They are still framed with an eye toward affording the government apparatus meticulous protection against every possible form of inconvenience."

THE PROVISIONS

One of the principal objectives of the original S.1 was to enact legislation which would shield government operations from the impact of such political opposition as the civil rights and anti-war movements. A substantial residue of these provisions remains in S.1437.

- The bill broadly defines a new crime: "Obstructing a Government Function by Fraud." Under this provision (Section 130), a person is guilty of the offence if he/she "intentionally obstructs or impairs a governmental function by defrauding the government in any manner." "A person could commit it by giving a postman wrong directions to a house," explains Emerson. "Or a political activist might be in violation if he used a trick to avoid surveillance by an FBI agent."

- In a similar vein, another new crime has been introduced by the bill: "Obstructing a Government Function by Physical Interference." A demonstration that partially blocks a post office, a refusal to open a door to a marshal serving a subpoena, or a continuation of picketing after issuance of an improper injunction by a judge, would all be subject to criminal prosecution and one year imprisonment.

- The bill prohibits picketing, displaying a sign, using a sound amplifying device or otherwise demonstrating within 200 feet of any building where a trial is going on — or one that even contains an official of the judiciary. This would be punishable by a prison term of up to six months and/or a fine of up to \$100,000.

- S.1437 creates or redefines so many vague crimes of "conspiracy," "abetting," "solicitation" and the like (known in legal terms as "inchoate offenses") that anyone who merely planned in a private meeting to picket a courthouse, for instance, could be sentenced to prison for 30 days and fined up to \$100,000, even if he or she never went to the demonstration. Under the same provisions, a person who advises another person not to tell the whole truth when a FBI agent calls at the door would be guilty of a crime, as would a person who advised someone to avoid the draft by emigrating to Canada.

- S.1437 would also greatly restrict opposition to any future war or other military activity. The section "Obstructing Military Recruitment or Induction" would



Rochester Patriot/cpf

mean that if the draft were ever reinstituted, picketing in front of an induction center would be illegal, and counseling a conscientious objector not to register for military service could result in a jail term. The section "Inciting or Aiding Mutiny, Insubordination or Desertion" is so broad it could bring a jail term for the author of a forceful anti-war article or letter to the editor in a newspaper, if the paper fell into the hands of a member of the armed forces.

- In a section on "Making a False Statement," S.1437 provides that a person is guilty of an offence if they make a false statement on a government matter to a government representative. This would give enormous power to FBI agents, Internal Revenue investigators and other federal employees. No prior warning, no presence of counsel, no other safeguard would be afforded.

- In terms of labor activities, S.1437 contains broad definitions of "extortion" and "blackmail" that could allow a federal judge to term any strike or job action by a labor union a crime if property damage occurred in the course of the strike. Urging someone to go on strike, or

Serving the People (continued from page 1)

trying to address individual problems while continuing to work for more long-range political goals?

These questions became critical to me as I tried to work in a parent-run child care setting in the early seventies. As the immediate pressures of trying to provide quality care for children (much less to raise feminist and socialist consciousness) began to overwhelm me, I began to wonder how such activity was connected to my broader political goals. Yet when I had been a full-time movement person, running from one study group to the next organizational meeting, I had felt terribly unconnected from the real lives and real issues of normal people. Part of the solution for me was to try to see how other activists and radicals had dealt with the problem. This led me to study early efforts to provide services in a political context and also to look at what has happened when contemporary groups -- women's health groups, the Black Panthers, the United Farm Workers (UFW), and SDS -- have tried to provide services. Out of this study I have come to feel strongly that it is essential that leftists understand the links between broader politics and day-to-day service activity, but it is also critical that we comprehend why it is often so hard to combine the two.

WHY PROVIDE SERVICES?

There are many logical reasons for providing services as socialists or feminists. First, we can see that a major way to attract new people to our position is to do something which relates to their personal needs. There is much movement rhetoric about relating to the needs of people, but it is true that when the UFW helps workers get unemployment, or the women's movement helps women obtain abortions and health information, they are responding to real needs and also showing people that the union, or the feminist movement, can speak to many of their concerns. The hope is that people can become radicalized through such services, that they can begin to see the connection between one specific need and other needs, and finally to understand the deeper causes of their troubles.

Service work can strengthen our own politics as well. By struggling with what it means concretely to provide feminist day care or socialist medical care we can better

understand the implications of our own politics. And, by gaining a more specific understanding of how capitalism, racism, and sexism hurt people our own commitment to our politics can deepen, and become less intellectualized. Finally, of course, our reason for providing services must be because we care about doing something immediate in response to the damage done by the system we want to change—as a way to demonstrate, to ourselves as well as to others, that society can change and that we are not stuck with the present mess.

But these fine arguments for movement service delivery often fade before the very real strains that arise when we try to actually provide services in a political framework. One feminist health radical described the root of such problems:

I wanted to do feminist health care because I wanted things to change for all women in every way, and health seemed an important place to start. But once I started doing this I became overwhelmed with the immediacy of health issues and found it hard to think about all the other issues. Or if I did try to think of bigger things it seemed to get in the way of daily work. Sometimes as a collective we would decide to read feminist theory, but there was never time. And sometimes I felt like I just needed to know more about health in order to do a better job.

Sometimes this tension erupts organizationally, with one faction accusing the other of losing sight of political goals, or conversely, of not being concerned about quality service. Most often it just seems to play itself out in an on-going individual and collective anxiety about the meaning of service activity. Because of this anxiety, times of political crisis leave movement service workers particularly vulnerable. If we are already confused about the political meaning of our work, and a big issue (like abortion funding) comes along, how do we justify our work? The UFW, for instance, has a tradition of closing down its service centers whenever the Union is in crisis, only to have them start up from scratch again when each crisis ends.

Service work is also hard because of the need to make movement services reflect movement values -- we want revolutionary breakfast programs, feminist counseling, and socialist health care. Yet what it means to provide such services is not clear. Democracy issues and questions about the meaning of specialization arise. Is it feminist to have a nurse provide only nursing services, for instance? Decision-making problems emerge again and again, with the added pressure that they affect the receivers of services. If my political collective cannot decide about the "party question," we can keep discussing. If my service collective cannot decide on a fee schedule, someone may not get medical care. So the internal, practical and political pressures of doing service work are especially intense.

To a larger degree the political problems with providing services are heightened by outside pressures. Money is a constant issue. Few of us can estimate how expensive it is to operate the least expensive service, or



how time consuming and demoralizing fund raising can be. Even keeping an office open staffed with one worker to help with problems like welfare, unemployment, or general hassles — as the Farmworkers do — can be amazingly costly. And the pressures and demands to please potential donors can place severe political strains on a group.

Furthermore, it is very hard to resist the outside pressures regarding the nature of service delivery. Many working-class people may want and expect any day care, health care, or community service center to look "respectable"; there may be expectations that doctors "look like doctors", for example. As political people we have to examine our own values and determine how style and public presentation reflect our politics. Feminist self-help programs, for instance, seem to have overcome some of the pressures to "look like other health clinics" by involving women immediately in their own care; but other services still feel the necessity to "compete" with traditional services.

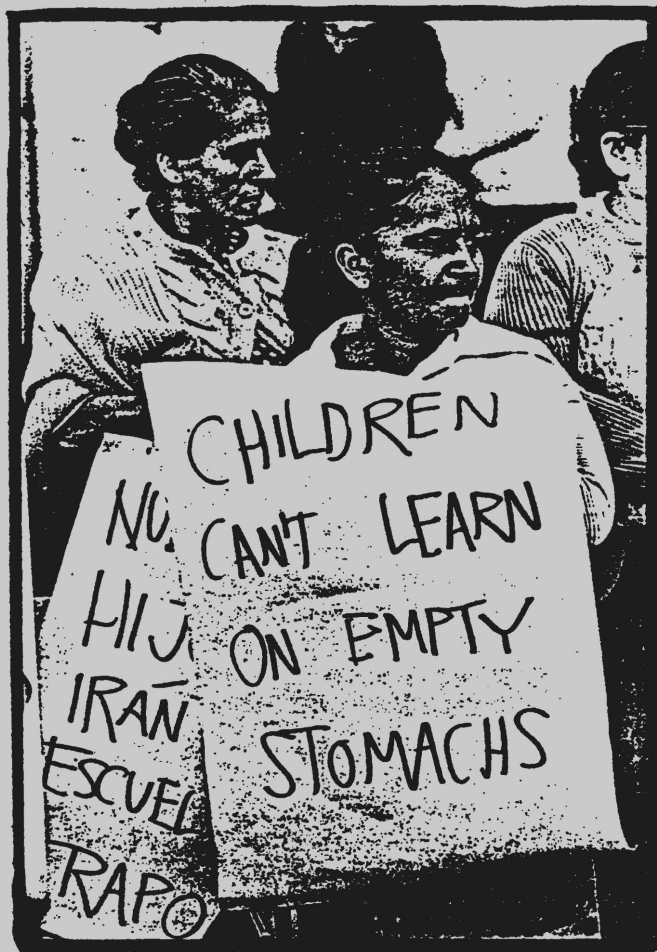
Finally, even success may cause difficulties. Too much publicity or fund-raising success may make it harder to maintain political goals, or may so overload the work required that staffing requirements force the loosening of political ties among the group.

Since the early seventies, many groups have evolved through the worst tensions, or those which did not do so have simply stopped functioning. Our notions of collective work and political responsibility seem to have matured, especially among feminist groups. Also, the political climate has changed. The revolution seems less close to many of us, so there may be less of a sense that we should be at the barricades instead of providing services. Also, the party and pre-party formations which characterize the Leninist left today do not seem to encourage service activity, therefore many of the most intensely "political" people are not involved in the debate at all.

SOME LESSONS FROM OUR EXPERIENCE

All of these conditions may make us more able to think about how we can provide services better as part of our political work. There are some small lessons which seem useful and a couple of broader political considerations which seem important. First, the desire to provide services does not mean that we should necessarily provide *all* services as political struggles. Providing feminist health information and education may be a useful enough service. It is legitimate not to choose to open a clinic or hospital. Sometimes the most basic services, like serving as an information source and advocate in regard to existing services, are important enough and if performed well are surely better than more extensive services which may be poorly performed because we could not handle the implications of delivery.

It is also important here to choose services which clearly point out the ills of our present society, not just any service activity. For example, although retarded people may need care it makes far less sense for the left



to provide it than for us to support homes for battered women or services for those who are poor.

We should also not over-estimate our capacity to do service work. We need to acknowledge that we are political exactly because we do not believe in short-term solutions as the primary way to change society. Therefore we must recognize that we will need outlets for our political energy which will go beyond service work. We cannot force ourselves to do counseling 60 hours a week, or to spend our lives with the children in day care. By recognizing the needs for balance in our lives we can strengthen our commitment to both the service work and to our broader political goals.

We can fight the sense of overwhelming work to be done with the institution of an exchange concept in our service work. We can ask that anyone who receives our services provide something in exchange — help with phone calls, attendance at a community meeting, or some other relevant activity. The Farmworkers do this, and it is imbedded in feminist self-help thinking. A major criticism of the capitalist social services is that they are patronizing — that they treat people as victims. If we find ways to involve people in the politics behind our service work, then we are likely to have a far less detached view of the services. Delores Heurta, of the UFW, described the issue very aptly:

We need to organize people by our services, not just take care of them. Sure we will help them out, but part of that help is to get them to see the importance of the Union, of the movement. So we ask them to help us so that we can

help others, not just them. It's hard at first, but in the end, people don't feel so grateful, they feel a part of the Union because they have done something for it, not just gotten something from it.

While this approach may be hard, it seems to be a part of many successful service efforts, and helps service groups to avoid the sense that they are no different than other welfare services.

Most important to the whole effort, however, is the quality of broader politics we bring to service work. If we bring an outlook which says our whole lives are political, then we are not likely to become so confused about the implications of service work. Feminist politics, particularly, have stressed the importance of women's daily lives, so that concentration on health or day care needs is not remote from a central political analysis. More narrow traditional left politics, however, tend to view service work only as a recruitment device, not as valuable political work in itself. When issues of daily living are not seen as political, then all of the internal and external pressures mentioned above become much more crucial.

Similarly, service activities need to be consciously political. Movement service workers sometimes mention the pressures not to raise political issues, not to offend. To give in to such pressures means that the movement effort loses its integrity, as well as its ability to withstand comparison to more highly funded, established services. Women should appreciate a feminist counseling service exactly because it is feminist, so that issues of credentialing or funding uncertainties can be better understood and supported. The farmworkers have discovered that the more their service efforts are connected to the Union, the more receivers of service are willing to help out and participate in the service; while the more the service center resembles a welfare department service the more likely the worker is to make simple demands upon the program.

What this means for politically motivated service efforts is that, indeed, there is no way to avoid the political implications of service work. Even if the politics of our movement themselves do not explicitly justify services, the need to present services in as strong a light as possible demands that service work be viewed politically. Especially today, when there are few service activities that cannot be found in some form elsewhere (day care, health care, referral, or counseling), it is critical that a service activity initiated for political reasons declare itself as such. A feminist or socialist rationale may be the main attraction of a particular service, and to deny it in the hopes of attracting unpolitical new people is to undermine the very purpose of the political activity. In other words, whether it was the Black Muslims, the Farm Workers, the Panthers, or the Women's Health Movement, all the most successful service activities I studied were those which were most up-front and clear about their politics.

Where does all this leave us? Obviously, there is more to be said: about the complexities of collective work;

about the politics of funding choices; about how to incorporate a political perspective into the substance, not just the appeal, of service activity. It would be important if we started communicating with each other about what we have found helpful and what have been clear trouble spots. To me it's important, throughout all the discussions and frustrations, to keep the sense that service can be *one* very important way of living a political life. It can help us avoid the revolutionary intellectualism which keeps us from having real awareness of human needs and the costs of the current system. Finally, if done well political service work can bring new people to understand the meaning of radical politics in an immediate and expansive way, not as only an abstract series of precepts, pamphlets, and "correct thought."

Repressive Legislation (continued from page 3)

abetting a strike, would also become a crime. "S.1437 would give the Federal government broad power to intervene in the conduct of labor disputes and contains provisions that would threaten the very existence of the labor unions," says a resolution adopted by the Oil Chemical and Atomic Workers Union at the September convention.

S.1437 AND LIBERAL SUPPORT

With such a list of repressive features one might wonder why the bill has received such strong support from the liberal establishment. Supporters of the bill stress the fact that S1437 does represent improvements from current law: repeal of the Smith Act; decriminalization of possession of small amount of marijuana; some improvement in the wiretap law; an improved rape statute; and some more effective protections of civil rights. They also say that strengthening the government's law enforcement powers will help crack down on white collar crime.

But critics point out that such provisions which increase government law enforcement powers at the expense of civil liberties — for example, making conspiracy or complicity into crimes — have most frequently been applied to political cases, and that the statutes, as they now stand, will encourage this use.

Given the strong support from liberal legislators, the Carter Administration and the press, the bill is expected to meet with little opposition from the Senate Judiciary Committee in October and will probably reach the Senate floor in early January when Congress resumes. According to Esther Herst of the National Committee Against Repressive Legislation, which has been organizing against S.1437, "Unless opposition against the bill is mobilized in the next few months, its chances for passage are excellent."

For more information on provisions in S.1437 and information on protests planned in your area, contact the National Committee Against Repressive Legislation (NCARL) at 1250 Wilshire Blvd., Suite 501, Los Angeles, CA. 90017.

THE ANTI-NUKE MOVEMENT

Hagbard Celine

A veritable seafood chowder of anti-nuclear coalitions is spreading across North America in the wake of the highly publicized occupation of the Seabrook, N.H. reactor site last Mayday by the Clamshell Alliance.

Many of the new groups have already swung into action with occupations of their own, and in most cases they have adopted the kind of decentralized organizational model which Clamshell put to such good use in bankrupting the New Hampshire state treasury.

ANTI-AUTHORITARIAN MOVEMENT

The new movement is feeding on the excitement caused by Clamshell, coupled with frustration over the last few years of fruitless "legal" (i.e., the courts and the ballot box) battles. But its main nourishment up to now has been gathered from an anti-authoritarian consciousness that extends beyond anything manifested in the anti-war movement and the New Left.

On the West Coast, three groups — the Crabshell Alliance in Washington state, Abalone in California and the Trojan Decommissioning Alliance in Oregon — formed within a few weeks of Seabrook. (Groups in other regions, with fish-sounding names like the Catfish and Oyster Shell Alliances, also got started at the same time.)

The Crabshell Alliance staged a demonstration of 700 people in Elma, Wash., close to the site of the proposed Satsop twin plant, on July 19th. The others generally waited for Hiroshima Day, August 6th, and did simultaneous demonstrations which drew thousands of people across the country and resulted in several hundred arrests. All are planning larger occupations for the near future.

In terms of an organizational model, the new alliances have drawn heavily on the forms developed by Clamshell. The non-violent occupation has been the primary tactic discussed thus far; and a heavy emphasis has been placed on locally autonomous, decentralized structures. The affinity group appears to be the preferred organizational form for actions; many groups are considering integrating the structure into their community organizing as well.

SIXTIES VETERANS

The persistent demand for non-hierarchical, manageably-sized working groups reflects a high awareness of the importance of process among many of the people joining the anti-nuke movement. A large number of those who are getting involved are veterans of the struggles of the 60's, many of whom have spent the intervening years largely outside of sectarian left

politics, working in food co-ops, health clinics, and other collectives and small community organizations.

The sudden re-appearance of this veritable political underground of the '60's Movement has brought with it ten years' wealth of organizing knowledge and experience, and an insistent rejection of centralized forms of organization. As a result, consensus has replaced voting as the decision-making process in most of the alliances, and people are beginning to challenge the whole language, as well as the structures, of traditional organization.

For example, at the Crabshell Conference held in Olympia, Washington, on August 20th and 21st, objections were consistently raised whenever someone began talking about "leaders" or "leadership roles". The group's "Steering Committee" was done away with, and replaced by a communication group whose membership will be rotated frequently and whose function is restricted solely to facilitating information flow between the various local groups. Specific functions that need to be carried out are taken on by a task force which disbands when it has completed its task. Most of the work to be carried on will occur within the local organizations.

The role of non-violence is also being debated widely. Two general tendencies exist: those who see non-violence as a philosophy or way of life, and those who see it merely as a tactic, an effective way to draw masses of people into confrontation with the State without causing massive bloodshed. Within these two tendencies, there is also debate over whether "violence" includes property destruction, or only acts of violence against humans and animals.

LIBERAL LEADERSHIP RESISTED

The relationship of these alliances with other groups also remains to be seen. An early summer meeting in Washington, D.C. of over 100 "heavies" of the anti-war movement discussed the planning of a year-long campaign against nuclear power, to be called the Mobilization for Survival. Although the meeting represented the pooling of considerable resources from the left liberal community to join the fight against nukes, it also represented the formation of a self-appointed liberal "leadership" of the sort which much of the anti-nuclear movement has pledged to resist from the outset.

The anti-nuke movement is still young, its possibilities relatively undeveloped, and mistakes are bound to be made. But the possibility of joining in a struggle which is not only a clear matter of survival, but also a process in which everyone can become a direct participant in their own present and future, is the key to the future success of this new anti-authoritarian movement.

To turn on to the anti-nuke movement on the West Coast, contact the Crabshell Alliance, 610 33rd Ave., Seattle, Wash. 98122; the Trojan Decommissioning Alliance, 215 SE 9th Ave., Portland, Ore. 97214; the Abalone Alliance, PO Box 1598, San Luis Obispo, Calif. 93406; or the Pacific Life Community, 335 Eighth St., New Westminster, B.C.

grants

CALIFORNIA COALITION TO FREE THE PENDLETON 14

PO Box 33535, San Diego, Cal. 92103

The Coalition was formed in the fall of 1976 (see newsletter #112, Feb., 1977) to build necessary defense for 14 black marines facing charges resulting from a confrontation with the Ku Klux Klan on the Camp Pendleton marine base. The trials for the 14 are underway. To help continue publicity for the case and the issues surrounding it, the Coalition is publishing Pendleton Papers III, this time in English and Spanish. Resist's grant will help cover the cost of this third important Pendleton update.

COALITION FOR ABORTION RIGHTS AND AGAINST STERILIZATION ABUSE (CARASA)

c/o 210 West 101 St., Apt. 12D, New York, NY 10025

As most of us are only too well aware of today, there has been an organized upsurge of right-wing activity in the U.S. in the past year. National, state and local "Right to Life" organizations in particular have taken the offensive against the women's movement, and are launching major campaigns to defeat the ERA, Gay Rights legislation and most importantly, the right of all women to a safe and legal abortion. CARASA has formed in New York City to fight the most recent threats to medicaid funding for abortions for poor and third world women. Their immediate goals are to insure the availability of abortion for all women as well as to protect women from unwanted sterilizations. Their long term goals are to build broad-based participation in this fight, and to develop much-needed educational materials. With over 100 participating organizations, CARASA hopes to set up an office and an extensive network of sympathetic persons and organizations. Resist's grant will assist in the cost of literature packets for speakouts and other demonstrations the group is planning.

IF MANY PEOPLE ACT IN COOS TOGETHER (IMPACT)

23 Depot St., Lancaster, New Hampshire 03583

IMPACT is a new organization established for the purpose of bringing together the residents of Coos County, New Hampshire that are now left out of just about every decision that affects their lives on the local and regional level — the issues that the group of low and middle income residents are taking up include day care,

taxes, housing and schools. Says a member: "In the end only the people of Northern New England themselves can change things. By winning back some of the political and economic control over their lives, control held by the coalition of business and political interests now presiding over the disaster which is the region's economy, administering the dole, paying the pittance wages, subsidizing their own interests and spending federal dollars on fantasy." The group opened a center in September. Resist's grant will assist with initial operating expenses.

OFICINA LEGAL DEL PUEBLO UNIDO

PO Box 1493, San Juan, Texas 78589

Oficina Legal was born on June 1, 1975. Their purpose then — as is true today — was to protect and assert the civil rights of Mexican Americans in the Texas Valley through litigation and legal education. In March, 1977, the Supreme Court held that Hidalgo County grand juries systematically and unconstitutionally excluded Mexican-Americans from service. This victory as well as a ruling which protected the jobs of farm workers who were organizing, came about through the efforts of Oficina Legal. Today, Oficina Legal is bringing suit against the U.S. Border Patrol which has begun a pattern of "border sweeps" through local factories. According to Oficina Legal, these "sweeps" are an outgrowth of the Denver Plan, hatched during the Nixon years to systematically harass and deport as many Chicanos as possible in the southwest as a way of delaying eventual political control. Resist's grant to Oficina Legal will assist in the hiring of somebody from the community to work on the case.

